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SUMMARY

OF THE

Doctrine *and* Discipline

Of the PEOPLE, called

QUAKERS.

SHewing,

Wherein they differ from other *Professed*
CHRISTIANS of *Different Denominations*, ex-
hibited in the Words of W. SEWEL, from
p. 688 to 696. of his General HISTORY of said
People. FIRST EDITION.

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A
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QUAKERS.

FIRST, as to the Denomination by which they are *Their Name* distinguish'd from other Religious Societies, it is, as is well known, QUAKERS, but since the Name was given them in Scorn, they don't assume it any farther, than for Distinction-Sake from others; but the Name whereby they call

one another, is that of FRIENDS, and herein they have the Example of the Primitive Christians, as may be seen, *Acts xxvii. 3.* where it is said, that *Julius* the Centurion *courteously entreated Paul, and gave him Liberty to go unto the Friends* (for so the Greek hath it) *to refresh himself*: And the third Epistle of *John* xiv. we read, *The Friends salute Thee, and greet the Friends by Name.* Now this Name of *Friends* is so common among the QUAKERS in *England*, that others also know them, and sometimes call them by that Name.

Next their chief Principle in which they differ from the Generality of modern Christian Societies is, that *every Man is enlightned with the Divine Light,* according to the Evangelist *John*, who in the first Chapter, speaking of *Christ* as he was from Eternity with the Father, calls him *the Word*, and saith, *John i. 1.* *That the Word was God, that all Things were made by him, that in him was Life, and the Life was the Light of Men.* And the Evangelist speaking concerning *John* the Baptist, who was sent from God, saith, *He was not that Light, but was sent to bear Witness of that Light: That was the true Light, which lighteth every Man that cometh into the World.* By this it appears, that the Quakers have
not

not coin'd a new Phrase, but only made use of the exprefs Words of the holy Scripture. I am not unacquainted that, during the great Apostacy, People generally have not clearly understood this; yet it ought not to seem strange, because the Evangelist saith, *The Light shineth in Darknes, and the Darknes comprehended it not.* But to elucidate this Doctrine a little more, it may serve for Information, that the *Quakers* believe this Light to be the same that the Apostle Paul calls, *The Grace of God that bringeth Salvation, and hath appeared to all Men:* And concerning its Operation, he saith, *teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World.*

Thus much briefly concerning the above-mentioned Denominations of this Divine Light; and to make it appear more plainly what this Phrase means, *Take heed to the Light*; thereby we understand, that each one minding the Counsel of the Light in their Souls, may learn to fear God and hate Pride, Arrogancy, and every evil Way, which will beget in us such a reverential Awe towards God, that we dare not do any thing which we certainly know will displease him; and this is the first Step to Godliness: And therefore both *David* and *Solomon* have

said, that *the Fear of God is the Beginning of Wisdom*, viz. that Fear which is filial, and accompanied with Circumspection and Cautioness; and as we persevere in this Fear, *we are enabled to serve the Lord in Holiness and Righteousness all the Days of our Life;*

But since we can do this only by the Grace of God, 'tis absolutely necessary that we take heed thereto; And therefore we ought to pray to God continually for his Assistance. But here starts up something of which People generally have a wrong Notion; For all Sorts of Christians agree, that we must often pray to God, but in the Manner of it many err greatly. For some think they perform this Duty of praying to God, when in the Mornings and Evenings, and at other certain Times of the Day, they repeat or recite some Forms of Prayer, and don't seem to consider, *That Men ought always to pray, and not to faint*, Luke xviii. 1. And the Apostle Paul exhorts to *pray without ceasing*, 1 Thes. v. 17. And what this means he himself explains in these Words, *Praying always with all Prayer and Supplication in the Spirit*, Eph. vi. 18. which plainly shews, that it consists not in a continual repeating of Prayers, but in pious and devout Breathings to God, raised in the Soul by the Spirit of Christ, that

that it may please him to keep us continually in his Fear and Counsel, since we are in Want of daily Support from him. And thus praying in Faith, we receive an Answer to our Breathings in some Measure, tho' not always so soon as we desire; But we must not faint; and our Prayer must be from a sincere Believing and Breathing of the Heart; otherwise we pray amiss, and do not receive according to the Saying of the Apostle *James, Ye ask, and receive not, because ye ask amiss*, James iv. 3. But what Devices and Wiles have not been invented by the Enemy of Man's Soul, to keep him off from this continual State of Prayer! Altho' Christ very expressly saith, *Watch and pray, that ye enter not into Temptation*, Matt. xxvi. 41. And what I say unto you, I say unto all, *Watch*, Mark xiii. 37. Which in regard to the Instruction we may reap thence, doth not imply a continual Watching without Sleeping, but a Vigilancy of the Mind, which *Solomon* recommends in these Words, *Keep thy Heart with all Diligence*, Prov. iv. 23. Now though our Constitution doth not seem to admit an incessant Continuance in the deepest Retiredness of Mind, yet this is certain, that the more fervently we turn our Minds to God, the more we are kept from Evil. And Man persevering in this godly Exercise, is the less in Danger of falling in-
to

to spiritual Pride; since he finds that his Preservation is in true Humility, and in a continual Dependance upon God: For if he once departs from thence, and thinks himself safe enough, and that now he needs not to walk circumspectly in Fear, as he once did, then he is caught already, and somewhat gone astray from his Spiritual Guide, to wit, from that which shewed unto him his Transgressions, and troubled him whilst he was in the evil Way. And this is *the Manifestation of the Spirit*, which the Apostle saith, *is given to every Man to profit withal*, 1 Cor. xii. 7. Now to call this Principle which reproves Men for Evil, and consequently discovers it, *Light*, doth not carry with it any Absurdity; especially if we consider that this Denomination is found in Sacred Writ. Evil Deeds are called by the Apostle the *Works of Darknes*, Eph. v. 11. and saith he, *All Things that are reprov'd are made manifest by the Light: For whatsoever doth make manifest, is Light*. By which it appears plainly, that the Quakers have not coin'd a new Phrase, but only followed the Scripture-Language. And that they are not the only People that have declared of the Light, might be proved from other Authors of good Esteem, if Necessity required.

As to Oaths, they judge the taking of an Oath unlawful, and why, may abundantly be seen in the History of this People, from a Multitude of Instances. Oaths

The making of War, they also believe to be inconsistent with pure Christianity, and esteem that its Followers being led by its Precepts, will come to *beat their Swords into Plow-shares, and their Spears into Pruning-hooks*, and not to learn War any more. According to the Prediction of the Prophet *Isaiab*, 2. 4. and Christ, the *Author of our Faith*, unto whom we are commanded to look, saith expressly, *My Kingdom is not of this World: If my Kingdom were of this World, then would my Servants fight*, John xviii. 36. and the Apostle *James* iv. giveth us to understand, that *Wars and Fightings come of Lusts*. And we believe, that by receiving the Spirit of Christ in our Souls, and being entirely-guided by it, Enmity and Lusts (the Root of Wars and Fightings) come to be destroy'd, and his Love remains, by which we not only love one another sincerely, but also can love our Enemies; and pray for them, as also for those who hate and persecute us for his Name, not rendring Evil for Evil, but Good for Evil; and this we believe to be that

Lamb-

Lamb-like Spirit which will prevail, and must overcome. And therefore they judge it not lawful for them to make War; and for all that, they think that they may very safely be tolerated by the Civil Government, not only because they are willing and ready to pay Taxes to *Cæsar*, but also that, since they can't fight for the Government, neither can they fight against it.

Concerning the Sword of Magistracy, they do in no wise assert, that it is unlawful for some Christians to be Magistrates: For to say so, what doth it imply but the Unchristianing of Magistrates, whom they truly honour; Magistracy being the Ordinance of God. But altho' they believe this Office to be consistent with Christian Religion, yet they think it more safe for themselves not to seek for it.

Tythes. Tythes to the Priests they do not look upon as a Gospel-Maintenance; since our Saviour said in express Terms to his Disciples, *Freely ye have received, freely give*, Matt. x. 8. yet they don't stretch this so far, as not to suffer, that any who hath imparted of his Spiritual Gifts to Others, might not receive temporal Gifts of them, if he himself was in want thereof, provided the Maintenance of a Minister

Minister of the Gospel be free, and not forced; and also that it consists not in a fix'd Stipend, which leads to turn the Ministry of the Gospel into a Provision of a Livelihood; which they look upon to be far beneath the Dignity of the Ministerial Office, which ought to be performed purely out of Love to God and our Neighbour, and not with any Regard to secular Gain.

The ordinary Way of shewing Respect or Honour in common Conversation is also what they scruple; For to give the same outward Sign of Respect to Men, which is given to God, *viz.* the Uncovering of the Head, they think (not without good Reason) to be unfit; and so they esteem also the giving flattering Titles of Honour, since Christ so sharply reproves *the Greetings in the Markets*, and the being called of Men *Rabbi, Rabbi*, saying, *Be not ye called Rabbi*, Matt. xxiii. 7, 8. which Title of that Time may be equalled with the modern *Master* or *Sir*. Thus Christ saith also, *How can ye believe, who receive Honour of one another?* John v. 44. Yet they limit this only to common Conversation with ones Equals: For a Servant may call his Master by that Title, and Subjects their Magistrates by the Title of their Office, and this may be

*Salutations
and Greetings.*

be spoken not contrary to Truth; whereas the other is nothing but meer Flattery, invented to gratify and cherish Pride; and therefore they think it inconsistent with the true Gravity of a Christian, to call one's self a *Servant* of one who has not any Mastership over us; and they believe we can't be too cautious in speaking, since our Saviour saith, *That every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment*, Matt. xii. 36. The common Fashion of Greeting they also decline, thinking it more safe not to imitate the ordinary Custom therein. But that it is more agreeable with Christian Simplicity to greet one another by giving their Hand, or by other innocent and harmless Notice in passing by, which are Signs of Friendship and Respect, that may be shewed, without giving to Man that which appertains to God, as the uncovering of the Head is among Christians: For the uncovering of the Head is an outward Sign of the Worship and Honour that is paid to God: And if we give the same Token also to Men, it may be queried, wherein the Difference consists? If it be answered, that it consisteth in the Meaning and Intention, then Use is made of the same Argument, whereby Papists endeavour to excuse their Adoration of Images and Relicks.

As the *Quakers* testify against the common vain Way of Salutation, so likewise against Gaming, Interludes, Jestings, and all sinful and unprofitable Recreations, and drinking of Healths, all which they believe to be contrary to the Exhortation of the Apostle, *Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

Vain Recreations, &c.

In their Method of Marriage they also depart from the common Way: For in the Old Testament they find not that the Joyning of a Couple in Marriage ever was the Office of a Priest, nor in the Gospel, any Preacher among Christians appointed thereto. Therefore it is their Custom, that when any intend to enter into Marriage, they first having the Consent of Parents or Guardians, acquaint the respective Mens and Womens-Meetings of their Intention, and after due Enquiry, all Things appearing clear, they in a Publick Meeting solemnly take each other in Marriage, with a Promise of Love and Fidelity, and not to leave one another before Death separates them. Of this a Certificate is drawn, mentioning the Names and Distinctions of the Persons thus joined, which being first signed by themselves, those then that are present sign as Witnesses.

Marriage.

*Burial of
the Dead.*

In the burying of their Dead they mind Decency, and endeavour to avoid all Pomp; and the wearing of Mourning is not approved among them; for they think, that the Mourning which is lawful, may be shewed sufficiently to the World by a modest and grave Deportment.

*Water-Bap-
tism.*

As to Water-Baptism and the Outward Supper, tho' they don't use the external Signs (witnessing Christ the Substance to be come) yet they are not for judging others who do use them conscientiously and devoutly. They do not deny that Water-Baptism was used by some in the Primitive Church; but let it be consider'd unto whom it was administer'd, *viz.* to such that came over either from the *Jews* or the *Gentiles*, to the Christian Society: And Baptism was as well a Judaical Ceremony as Circumcision: For, according to the Account of *Maimonides* * a *Gentile*, who would be received into the Covenant of the *Jews*, must be Baptized as well as Circumcised, whereby he became a *Profelyte*. Whence it evidently appears, that Baptism did not come in the Place of Circumcision,

as

* *Vid. Joh. Leusden Philolog. Hebraeo mixt. Dissertat. xxi. de Profelyt. Sect. I. pag. 144.*

as it hath been often urged to persuade the Ignorant. But as a Jewess Proselyte needed not to get the Child she brought forth baptized, since the *Jews* did not baptize their Children, but administer'd Baptism only to such of the *Gentiles* that came over to them, so we do not find the least Evidence, that the Primitive Christians, in the Time of the Apostles, did baptize their Issue, that so they might claim to be Members of the Church; but the contrary seems rather to appear from what the Apostle saith, *The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband; else were your Children unclean; but now are they holy*, 1 Cor. vii. 14. Which implieth no more, but that such Children, whose Father or Mother alone was a Believer, were not excluded from, but comprehended in the outward Membership: For this can't have any Relation to that Sanctification, whereby the Mind comes to be cleansed: But in regard of being Partaker of the outward Fellowship, this reached so far, that if but one of the Parents, either Father or Mother was a Believer, the Child thereby became entitled to the outward Society: For to make one a true and real Member of the Church of God, the Baptism of the Spirit was required, as the main Thing; which made *John* the Baptist, speak-

ing of Christ, say, *He shall baptize you with the Holy Ghost.* And the Apostle Peter signifieth, that *Baptism, which now saves us, is not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God.* This was that Baptism of which God by the Prophet Ezekiel said concerning Israel, *I will take you from among the Heathen, and gather you out of all Countries. Then will I sprinkle clean Water upon you; and ye shall be clean from all your Filthiness, &c.* Ezek. xxxvi. 24, 25. It is a common Objection, that Christ himself was baptized with Water, and that we are required to follow his Foot-steps: But let it be considered that he was circumcised also, tho' the one as well as the other needed not to his Melioration, but was done for our Sake, to shew us by the latter, that our Hearts must be circumcised, that is, separated from all evil Inclinations and Lusts. And by the Baptism which he suffered to be administer'd to him, is signified to us that we must be baptized with his Spiritual Baptism. And if it be objected, that Christ said to Nicodemus, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* It may be answered, that if this must be understood of outward Water, the Consequence will be, that Water-Baptism is of such an absolute Necessity, that if any be deprived of it, he

is

is to be shut out of Heaven, which, tho' believed by Papists, yet I think Protestants will hardly say so; neither was *John Calvin* * of that Opinion. It is also worth taking Notice, that *John* the Baptist said, that Christ should baptize *with Fire*; by which it appears; that both *Water* and *Fire*, in this Sense, are metaphorical Expressions: For they both serve for cleansing and purifying, tho' in a different Way. Now altho' some did baptize with Water, yet it ought to be considered, that if the Command of Christ to his Disciples, *Go ye and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*, related absolutely to Water-Baptism, it would indeed have been very strange, that *Paul*, that eminent Apostle of the *Gentiles*, did not think himself commissioned for the Administration of that Baptism. Whereas, if the Apostles had really received a Commission from the Lord to that Purpose, he by no Means would have been singled out; since, speaking of himself, he saith, that *he supposed he was not a whit behind the very chiefest Apostles*, 2 Cor. xi. 5. And yet he also saith in express Terms, *Christ sent me not to baptize, but to preach the Gospel*, 1 Cor. i. 17. And I thank God that I baptized none

of you but Crispus and Gaius. And I baptized also the Household of Stephanas; ver. 14. Besides, I know not whether I baptized any other, 1 Cor. i. 16.. And yet he saith, *There is one Lord, one Faith, one Baptism*, Eph. iv. 5. which was the Baptism of the Spirit. And the same Apostle saith also, *As many as have been baptized into Christ, have put on Christ*, Gal. iii. 27. And this cannot have Relation to Water-Baptism, because many receive that, who never put on Christ, and become conformable to his Image, which however is required of all Christians. To this may be added, that if the Command to baptize, *Mat. xxviii. 19.* were literally restricted to Water-Baptism; then, why may not our Saviour's Words be as well understood literally, concerning the washing his Disciples Feet? when he said to Peter, *If I wash thee not, thou hast no Part with me*, John xiii. 8, 14. and to his Disciples, *If I then your Lord and Master have washed your Feet, ye also ought to wash one anothers Feet*. More might be said on this Subject; but since R. Barclay hath treated of this Matter at large long ago, the Reader may apply to his *Apolo- gogy for the true Christian Divinity*.

*The Out-
ward Supper.*

Concerning the *outward Supper* it may be truly said, that it was the Passover that was kept by Christ

Christ at the eating of the Paschal Lamb, which likewise was a Judaical Ceremony, that Christians generally take to be a Figure or Shadow. But is not the modern Use of the outward Supper, in Remembrance of Christ's Sufferings, also a Figure, *viz.* of his Spiritual Supper with the Soul; and doth it not seem absurd, that one Figure should be the Antitype of the other? The Passover was not a Memorial of another Sign that was to follow; but it was a Memorial of the slaying of all the First-born in *Egypt*, and of the Preservation of *Israel* and their First-born. Moreover it may be said, that the Paschal Lamb was eaten in their Families, whereas the outward Supper now is celebrated in publick Places for Worship. We find, that the Apostles *breaking Bread from House to House, did eat their Meat with Gladness and Singleness of Heart*, Acts ii. 46. which implies an usual Meal or Eating. And certainly they do well, who daily at Meals remember Christ and his Sufferings: For the Spiritual Supper, which is the Thing required, ought to be partaken of by every true Christian; and this can't be, unless we being attentive, open the Door of our Hearts to Christ, and let him come in. Let it also be considered, that the Soul wants daily Food as well as the Body; and being destitute of that, will faint and languish, and so become
unable

unable to do Good ; and therefore our Lord recommended his Disciples to pray for
 * *Daily Bread* : For that this chiefly had Relation to the Spiritual Manna, the Bread that comes down from Heaven, appears from this Saying of Christ, *Labour not for the Meat which perisheth, but for that Meat which endureth unto everlasting Life*, John. vi. 27. Besides, the Apostle tells us, that *the Kingdom of God is not Meat and Drink ; but Righteousness, and Peace, and Joy in the Holy Ghost*, Rom. xiv. 17. And the Author to the *Hebrews* saith, *It is a good Thing that the Heart be established with Grace, not with Meats, which have not profited them that have been occupied therein*, Heb. xiii. 9. All this then being duly consider'd by those called *Quakers*, it hath restrained them from the Use of those Ceremonies. For the Man, who thro' Grace is become truly Spiritual, hath no need of Ceremonies or outward Means to depend upon, but finds himself excited to rely on the inward Divine Grace, and to depend upon God alone, walking continually in reverential Watchfulness before him ; and so keeping to the immediate Teachings of Christ in his Heart, he approaches

* τὸν ἄρτον ἐπιούσιον, signifying, according to the nice Explanation of *Pasor*, Bread to maintain or uphold the Essence or Substance ; tho' others have translated it *Super-essential Bread*.

proaches with Boldness to the Throne of Grace, and with a full Assurance of Faith becomes a Partaker of Salvation.

But I leave this Matter, to say something also concerning the *Way of Worship* of the People called *Quakers*. It is usual among them, when they meet together in their Religious Assemblies, to spend some Time in a devout Silence and Retiredness of Mind, inwardly praying with pure Breathings to God, which they generally call, *waiting upon the Lord*: And if under this Spiritual Exercise any one feels himself stirred up of God to speak something by Way of Doctrine or Exhortation, he doth so, and sometimes more than one, but orderly, one after another. And that this was usual in the primitive Apostolical Church, appears from what *Paul* saith, *If any Thing be revealed to another that sitteth by, let the first hold his Peace: For ye may all prophesy one by one, 1 Cor. xiv. 30.* And what Propheying signifieth under the New Covenant, the Apostle himself explains with these Words, *He that prophesyeth, edifieth the Church, 1 Cor. xiv. 4.* Yet let none think this Liberty of Speaking to be so unlimited, that every Body that can say Something, may freely do so in the Congregation: For he that will speak there, must also by all Means

Means be of a good, and honest, and holy Life, and sound in Doctrine; and if in Process of Time he finds in himself a Concern from the Lord to travel in the Ministry, and desires a Certificate of his Soundness in Doctrine and orderly Life, he may have it from the Congregation where he resides. And certainly a Preacher himself ought to have Experience of the Work of Sanctification, before he is qualified to instruct others in the Way thereto: For meer Brain Knowledge can't do that effectually. Sometimes in their Meetings there is a Publick Prayer before Preaching; and Preaching is generally concluded with a Prayer.

*Womens
Preaching.*

Now Preaching among them is not confined to the Male-Sex, as among others: For they believe that Women, whom the Lord hath gifted for Gospel Ministry, may exercise their Gifts among them to Edification: For who will presume to say to him, *What dost thou?* To him namely, who by his Apostle hath said, *Quench not the Spirit,* 1 Thes. v. 19. They are not ignorant that the same Apostle said to the *Corinthians*, *Let your Women keep Silence in the Churches,* 1 Cor. xiv. 34. Now, not to insist on the Word *Your*, which seems to carry an Emphasis along with it, as being chiefly applicable to those *Corinthian Women*,

men, yet by what follows it appears plainly, that it regards ignorant Women, since it is said there, *If they will learn any Thing*, that is, if they will be farther instructed concerning some Points of Doctrine, *Let them ask their Husbands at Home*. Whereby it appears, that this Saying hath Relation to such Women, who either from Indiscretion or Curiosity, or out of a Desire to be look'd upon as such, that knew also to say Something, proposed Questions to the Church, and thereby caused more Confusion than Edification; *For it is indeed a Shame for such Women to speak in the Church*; and the Apostle's Precept is, *Let all Things be done decently, and in Order*, ver. 40. Moreover, it ought to be consider'd also, that these Words, *Let your Women keep Silence*, have a Tendency also to the Subjection which Women owe to their Husbands, because it is said there also, that Women are commanded *to be under Obedience*, ver. 34. This the Apostle explains farther, in one of his Epistles to Timothy, where he saith, *Let the Woman learn in Silence with all Subjection: But I suffer not a Woman to Teach, nor to usurp Authority over the Man*, 1 Tim. ii. 11, 12. Now, that the Apostle doth not absolutely forbid Women Speaking to Edification in the Church, appears from his own Words, when he saith, *Every Woman that prayeth or prophesyeth with her Head uncovered, dishonour-*

eth her Head, 1 Cor. xi. 5. For here he gives to Women a Prescript how to behave themselves when they prophesy; and what he means by *Prophefying*, he himself declareth in the same Epistle, as hath been hinted already, where he saith, *He that prophefyetk, speaketh unto Men to Edification, and Exhortation, and Comfort; and he that prophefyetk edifyeth the Church, 1 Cor. xiv. 3, 4.* And pray, what's this, but that which we now a-days call *Preacking*? For tho' Prophefying under the Old Covenant seemeth chiefly to signify a Prediction of what is to come, yet it is credible, that the ancient Prophets were also Preachers; and according to the New Testament-Language it is evident, that *Prophefying* is chiefly *Preacking*. Hence we may easily understand what Kind of Virgins the four Daughters of Philip were, *which did Prophefy, Acts xxi. 9.* and what Kind of *Servant of the Church* Phœbe was, and Tryphena, and Tryphosa, *who laboured in the Lord, and Persis, which laboured much in the Lord, Rom. xvi.* which is considerably more than what is said of that *Mary, who bestowed much Labour on the Apostles.* How significantly doth the Apostle call *Priscilla and Aquila, his Helpers in Christ Jesus.* And what he means by *his Helpers* in that Sense, we may see *Philip iv. 3.* where he speaks of *Women which laboured with*

with him in the Gospel. All this then being duly considered, the *Quakers* (so called) think it unlawful to forbid such Women to Preach, whom the Lord hath Gifted, and who are of a godly Life and Conversation, since it appears sufficiently, that in the primitive Church they were not debarred from that Service. And as in those Days, so in ours, it hath evidently appeared, that some pious Women have had a very excellent Gift to the Edification of the Church. All which tends to the Glory of God, who is no Respector of Persons, and is pleased to make use of weak Instruments to shew forth his Praise.

As to singing the Words of *David*, since they do not suit the State and Condition of mix'd Assemblies, they disuse the customary formal Way of singing in the Churches, which has neither Precept nor Precedent in the New Testament.

*Singing in
the Churches.*

Concerning the *Resurrection*, their Belief is Orthodox, and agreeable with the Testimonies of the Holy Scriptures: But because they judge it to be very improper to say, that we shall rise again with the same numerical Bodies we now have, their Opposers have often

*The Resur-
rection.*

falsely accused them, as such who deny the Resurrection, though they fully believe this Saying of the Apostle, *If in this Life only we have Hope in Christ, we are of all Men most miserable*, 1 Cor. xv. 19. And as to the Qualities of the Bodies wherewith we shall arise, he saith, *It is sown a natural Body, it is raised a spiritual Body*, ver. 44. For, saith the same Apostle, *our Conversation is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working, whereby he is able to subdue all Things unto himself*, Phil. iii. 20, 21. And he saith also in exprefs Words, *We shall all be changed*, 1 Cor. xv. 51. And therefore they have counted it more safe, not to determine with what Kind of Bodies we shall be raised, provided we have a firm Belief that there is to be a Resurrection of the Dead: For from such a Determination many Difficulties may arise, which otherwise are avoided; and therefore they have also said to their Antagonists, "Christ's Resurrection is indeed an Argument for our Resurrection; but " would it be valid from thence thus to argue?" *Because Christ's Body, which was without Sin, and was not corrupted in the Grave, was raised the same it was buried, therefore our Bodies which admit of Corruption,*

tion, must also be raised the same they are buried? " Nay, by insisting stiffly on this " Point, we fall into many Difficulties. Who " will venture to say, that when People die, " and are buried about the Age of Ninety " Years, their Bodies in the Resurrection " shall be the same decrepit Bodies they " were when buried ; and that unborn Children dying, shall be raised with such small " Bodies they had then?" To shun therefore such kind of Absurdities, they think it better, not to suffer human Wit to expatiate too far, since the Apostle saith, *Mind not high Things*, Rom. xii. 16. and adviseth every Man, *not to think of himself more highly than he ought to think*, ver. 3.

Now as to Church-Government, both for looking to the orderly Conversation of the Members, and for taking Care of the Poor, and of indigent Widows and Orphans, and also for making Enquiry into Marriages solemnized among them, they have particular Meetings either Weekly, or every two Weeks, or Monthly, according to the Greatness of the Churches. They have also Quarterly Meetings in every County, where Matters are brought (that cannot be well adjusted) in the particular Meetings. To these Meetings come not only the Ministers and Elders, but

Church-Government.

but also other Members, that are known to be of sober Conversation; and what is agreed upon there, is enter'd into a Book belonging to the Meeting. Besides these Meetings a general Annual Assembly is kept at *London* in the *Whitsun-Week*, so called; not for any superstitious Observation the *Quakers* have for that more than any other Time, but because that Season of the Year best suits the general Accommodation.

To this yearly Meeting, which sometimes lasteth, four, five, or more Days, are admitted such as are sent from all Churches of that Society in the World, to give an Account of the State of the particular Churches; which from some Places is done only by Writing; and from that Meeting is sent a general Epistle to all the Churches, which commonly is printed; and sometimes particular Epistles are sent also to the respective Churches. By which it may be known every Year, in what Condition the Churches are; and in the said Epistle generally is recommended a godly Life and Conversation, and due Care about the Education of Children. If it happens that the Poor any where are in Want, then that is supplied by others, who have in Store, or sometimes by an extraordinary Collection.

15
A R A T I O N A L

DISCOURSE

Exposing the *Folly* and *Vanity* of sundry

Fashions and Customs.

Now in Vogue, *VIZ.*

I. Giving *flattering Titles*, and *vain Complements*.

II. *Bowing the Knee*, and *uncovering the Head*.

III. *Superfluity in Apparel*, and *plaiting the Hair*.

IV. *Games, Sports, Plays, Comedies, &c.*

In the WORDS of

ROBERT BARCLAY's Apology.

FROM

The Beginning of his 15th Proposition to the
End of the Ninth Section of the same.

D U B L I N :

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PROPOSITION XV.

*Concerning Salutations and Recreations, &c.**Ephes. 5. 18.**1. Pet. 1. 14.**John 5. 44.**Jer. 10. 3.**Acts 10. 16.**Matt. 15. 13.**Col. 2. 8.*

SEEING the chief End of all Religion is to redeem Men from the Spirit and vain Conversation of this World; and to lead into inward Communion with God; before whom, if we fear always, we are accounted happy; therefore all the vain Customs and Habits thereof, both in Word and Deed, are to be rejected and forsaken by those, who come to this Fear; such as taking off the Hat to a Man, the Bowings and Cringings of the Body, and such other Salutations of that Kind; with all the foolish and superstitious Formalities attending them; all which Man has invented in his degenerate State, to feed his Pride, in the vain Pomp and Glory of this World: As also the unprofitable Plays, frivolous Recreations, Sportings and Gamings, which are invented to pass away the precious Time, and divert the Mind from the Witness of God in the Heart, and from the living Sense of his Fear, and from that Evangelical Spirit, wherewith Christians ought to be leavened, and which leads into Sobriety, Gravity, and Godly Fear; in which as we abide, the Blessing of the Lord is felt to attend us in those Actions, in which we are necessarily engaged, in order to the taking Care for the Sustainance of the outward Man.

A R A T I O N A L E
 D I S C O U R S E

E X P O S I N G

*The Folly and Vanity of sundry
 Fashions and Customs, &c.*

§ I. **H**AVING hitherto treated of the Principles of Religion, both relating to *Doctrine* and *Worship*; I am now to speak of some Practices, which have been the Product of this Principle, in those Witnesses, whom God hath raised up in this Day, to testify for his *Truth*. It will not a little commend them (I suppose) in the Judgment of sober and judicious Men, that taking them generally (even by the Confession of their Adversaries) they are found to be free of those Abominations, which abound among other Profes-

fors, such as are *Swearing, Drunkenness, Whoredom, Riotousness, &c.* and that generally the very Coming among this People doth naturally work such a Change, so that many vicious and prophane Persons have been known, by coming to this *Truth*, to become Sober and Virtuous; and many Light, Vain, and Wanton ones, to become Grave and Serious, as our Adversaries dare not deny: * Yet that they may not want something to detract us for, cease not to accuse us for those Things, which when found among themselves, they highly commend; thus our *Gravity* they call *Sullenness*; our *Seriousness, Melancholy*; our *Silence, Sottishness*. Such as have been Vicious and Prophane among them, but by coming to us have left off those Evils, lest they should commend the Truth of our Profession, they say; that whereas they were prophane before, they are become worse, *in-being Hypocritical and Spiritually proud*. If any before *dissolute and prophane* among them, by coming to the Truth with us, become *frugal and diligent*, then will they charge them

* After this manner, the *Papists* used to disapprove the Sobriety of the *Waldenses*, of whom *Reinens* a Popish Author so writeth. But this Sect of the *Leonists* hath a great Shew of Truth; for that they live Righteously before Men, and believe all things well of God, and all the Articles which are contained in the Creed; only they blaspheme and hate the Church of Rome,

with *Covetousness*. And if any *Eminent* among them for *Seriousness*, *Piety*, and *Discoveries of God*, come unto us, then they will say, they were always subject to *Melancholy* and *Enthusiasm*; tho' before, when among them, it was esteem'd neither *Melancholy* nor *Enthusiasm*, in an evil Sense, but *Christian Gravity*, and *Divine Revelation*. Our *Boldness* and *Christian Suffering*, they call *Obstinacy* and *Pertinacy*; tho' half as much, if among themselves, they would account *Christian Courage* and *Nobility*. And tho' thus, by their *Envy*, they strive to read all relating to us backwards, counting those things Vice in us, which in themselves they would extol as Virtues; yet hath the Strength of Truth extorted this Confession often from them, *That we are generally a pure and clean People, as to the outward Conversation.*

But this, they say, is but in Policy to commend our Heresis.

But such Policy it is, say I, as Christ and his Apostles made use of, and all good Christians ought to do; yea, so far hath Truth prevailed by the Purity of its Followers, that if one that is called a *Quaker*, do but that which is common among them, as to *Laugh*, and be *Wanton*, *speak at large*, and

and keep not his *Word* punctually, or be overtaken with *Hastiness* or *Anger*, they presently say, *O this is against your Profession!* As if indeed so to do were very consistent with theirs; wherein, tho' they speak the Truth, yet they give away their Cause. But if they can find any, under our Name, in any of those Evils common among themselves, (as who can imagine, but among so many Thousands there will be some Chaff, since of Twelve Apostles one was found to be a Devil) O how will they insult, and make more Noise of the Escape of one *Quaker*, than of an Hundred among themselves.

§. II. But there are some singular things, which most of all our Adversaries plead for the Lawfulness of, and allow themselves in, as no ways inconsistent with the *Christian Religion*, which we have found to be no ways lawful unto us, and have been commanded of the Lord to lay them aside; tho' the doing thereof hath occasioned no small *Sufferings* and *Buffetings*, and hath procured us much *Hatred* and *Malice* from the World. And because the Nature of these things is such, that they do upon the very Sight distinguish us, and make us known, so that we cannot hide our selves from any, without proving unfaithful to our Testimony; our Trials

and

and Exercises have here-through, proved the more numerous and difficult, as will after appear. These I have laboured briefly to comprehend in this Proposition; but they may more largely be exhibited in these Six following Propositions.

I. *That it is not lawful to give to Men such flattering Titles, as, Your Holiness, Your Majesty, Your Eminency, Your Excellency, Your Grace, Your Lordship, Your Honour, &c. nor use those flattering Words, commonly called [COMPLEMENTS.]* *Flattering Titles.*

II. *That it is not lawful for Christians to kneel, or prostrate themselves to any Man, or to bow the Body, or to uncover the Head to them.* *Hat and Kne.*

III. *That it is not lawful for a Christian to use superfluties in Apparel, as are of no use, save for Ornament and Vanity.* *Apparel.*

IV. *That it is not lawful to use Games, Sports, Plays, nor among other things, Comedies among Christians, under the Notion of Recreations, which do not agree with Christian Silence, Gravity and Sobriety: For Laughing, Sporting, Gaming, Mock-*

Mocking, Jestings, vain Talking, &c. is not Christian Liberty, nor Harmless Mirth.

V. That it is not lawful for Christians to swear at all under ^{Swearing.} the Gospel, not only, vainly, and in their common Discourse, which was also forbidden under the Mosaical Law, but even in Judgment, before the Magistrate.

VI. That it is not lawful for Christians to resist Evil, or to ^{Fighting.} War or Fight in any Case.

Degrees of Dignity and Precedency allowed.

Before I enter upon a particular Disquisition of these things, I shall first premise some general Considerations, to prevent all Mistakes, and next add some general Considerations, which equally respect all of them. I would not have any judge, that hereby we intend to destroy the *mutual Relation*, that either is betwixt *Prince and People, Master and Servants, Parents and Children*; nay, not at all: We shall evidence, that our Principle in these things hath no such Tendency, and that these Natural Relations are rather better established, than any ways hurt by it. Next, Let not any judge, that from our Opinion in these things, any Necessity of *Leveling* will follow, or that, All Men must have things in Common. Our Principle leaves every

every Man to enjoy that peaceably, which either his own Industry, or his Parents, have purchased to him; only he is thereby instructed to use it aright, both for his own Good, and that of his Brethren; and all to the Glory of God: In which also his Acts are to be *voluntary*, and no ways *constrained*. And further, we say not hereby, that no Man may use the Creation more or less than another: For we know, that as it hath pleased God to dispense it diversly, giving to some more, and some less, so they may use it accordingly. The several Conditions, under which Men are diversly stated, together with their Education answering thereunto, do sufficiently shew this: The *Servant* is not the same way educated, as the *Master*; nor the *Tenant*, as the *Landlord*; nor the *Rich*, as the *Poor*; nor the *Prince*, as the *Peasant*. Now, tho' it be not lawful for any, however great Abundance they may have, or whatever their Education may be, to use that which is merely superfluous: Yet seeing their Education has accustomed them thereunto, and their Capacity enables them so to do, without being Profuse or Extravagant, they may use things better in their Kind, than such, whose Education hath neither accustomed to such things, nor their Capacity will reach to

Education differs accordingly.

compass them. For it is beyond Question, that whatever thing the *Creation* affords, is for the Use of Man, and the moderate Use of them is lawful; yet *per accidens*

The lawful or unlawful Use of the Creation.

they may be unlawful to some, and not to others. As for Instance, he that by Reason of his Estate and Education hath been used to eat *Flesh* and drink *Wine*, and to be clothed with the *finest Wool*, if his Estate will bear it, and he use it neither in Superfluity, nor immoderately, he may do it; and perhaps, if he should apply himself to feed or be clothed, as are the Peasants, it might prejudice the Health of his Body, and nothing advance his Soul. But if a Man whose Estate and Education had accustomed him to both *courser Food* and *Raiment*, should stretch himself beyond what he had, or were used to, to the manifest Prejudice of his Family and Children, no doubt it would be unlawful to him, even so to eat or be clothed as another, in whom it is lawful; for that the other may be as much mortified, and have denied himself as much, in coming down to that, which this aspires to, as he is willing to be like him, aspires beyond what he either is able, or hath accustomed to do. The safe Place then is, for such as have Fulness, to watch over themselves, that they use it moderately, and rescind all Superfluities; being willing, so far as they

can, to help the Need of those, to whom Providence hath allotted a smaller Allowance. *Let the Brother of high Degree rejoice, in that he is abased, and such as God calls in a low Degree, to be content with their Condition, not envying those Brethren, who have greater Abundance, knowing that they have received Abundance, as to the inward Man; which is chiefly to be regarded. And therefore beware of such a Temptation, as to use their Calling as an Engine to be Richer, knowing they have this Advantage beyond the Rich and Noble that are called, that the Truth doth not any ways abase them, nay, not in the Esteem of the World, as it doth the other; but that they are rather exalted thereby, in that as to the Inward and Spiritual Fellowship of the Saints, they become the Brethren and Companions of the greatest and richest; and in this Respect, let him of low Degree rejoice, that he is exalted.*

*The Rich to help
the Needy.*

These things premised, I would seriously propose unto all such, as mind in reality to be *Christians* indeed, and that in *Nature*, and not in *Name* only; whether it were not desirable, and would not greatly contribute to the Commendation of *Christianity*, and to the Increase of the Life and Virtue of Christ, if *all superfluous Titles of*

Honour, Profuseness and Prodigality in Meat and Apparel, Excess of Gaming, Sporting and Playing, were laid aside and forborn? And whether such as lay them aside, in so doing, walk not more like the Disciples of *Christ* and his Apostles, and are therein nearer their Example, than such as use them? Whether the laying them aside would hinder any from being good *Christians*? Or if *Christians* might not be better without them, than with them? Certainly the *Sober and Serious* among all Sorts, will say, *Yea*. Then surely such as lay them aside, as reckoning them unsuitable for *Christians*, are not to be blamed, but rather commended for so doing, Because that in Principle and Practice, they effectually advance that, which others acknowledge were desirable; but can never make effectual, so long as they allow the Use of them as lawful. And God hath made it manifest in this Age, that by discovering the Evil of such things, and leading his Witnesses out of them, and to testify against them, he hath produced effectually in many that *Mortification and Abstraction* from the *Love and Cares of this World*, who daily are *Conversing in the World* (but inwardly redeemed out of it) both in *Wedlock*, and in their lawful Employments, which was judged, could only be obtained by such as were shut up in *Cloysters and Monasteries*. Thus much in general.

§. III. As to the *First*, we affirm positively, That it is not lawful for Christians either to give or receive these Titles of Honour, as, *Your Holiness, Your Majesty, Your Excellency, Your Eminency, &c.*

First, Because these Titles are no Part of that Obedience, Titles. which is due to *Magistrates* or *Superiors*; neither doth the giving them add to, or diminish from that Subjection we owe to them, which consists in obeying their just and lawful Commands, not in Titles and Designations.

Secondly, We find not, that in Under the Law and Gospel. the Scripture any such Titles are used, either under the *Law*, or the *Gospel*: But that in the speaking to *Kings, Princes* or *Nobles*, they used only a simple Compellation, as, *O King!* and that without any further Designation, save perhaps the Name of the Person, as, *O King Agrippa, &c.*

Thirdly, It lays a Necessity upon *Christians* most frequently to *Lye*; because the Persons, obtaining these Titles, either by Election, or Hereditarily, may frequently be found to have nothing really in them, deserving them, or answering to them: As some, to whom it

Lying Titles

is said, *Your Excellency*, having nothing of *Excellency in them*; and who is called, *Your Grace*, appear to be an Enemy to *Grace*; and he who is called, *Your Honour*, is known to be Base and Ignoble. I wonder what

Law of Man, or what Patent ought to oblige me to make a Lye, in calling *Good, Evil*; and *Evil, Good*? I wonder what Law of Man can secure me, in so doing, from the just Judgment of God, that will make me count for every idle Word? And to *Lye*, is something more. Surely *Christians* should be ashamed; that such Laws, manifestly crossing the Law of God, should be among them.

Patents do not oblige to a Lye.

Object. If it be said, *We ought in Christianity to suppose, that they have these Virtues, because the King has bestowed those Titles upon them, or that they are descended of such, as deserved them.*

Answer. I answer, *Charity* destroys not *Knowledge*: I am not obliged by *Charity*, either to believe or speak a Lye. Now it is apparent, and cannot be denied by any, but that those Virtues are not in many of the Persons expressed by the *Titles* they bear; neither will they allow to speak so to such, in whom these Virtues are, unless they be so dignified by outward *Princes*.

ces.

ees. So that such as are truly Virtuous, must not be stiled truly Virtuous, because not privileged by the Princes of this World; and such as have them not, must be so called, because they have obtained a Patent so to be: And all this is done by those, who pretend to be his Followers, that commanded his Disciples, *Not to be called of Men, Master,* and told them, *such could not believe, as received Honour one from another, and sought not the Honour which cometh from God only.* This is so plain, to such as will indeed be *Christians*, that it needs no Consequence.

Fourthly, As those Titles of *Holiness, Eminency and Excellency*, used among the *Papists* to

Your Holiness,
Your Grace, &c.

Pope and Cardinals, &c. and Grace, Lordship and Worship, used to the *Clergy* among the *Protestants*, it is a most blasphemous Usurpation. For if they use *Holiness* and *Grace*, because these things ought to be in a *Pope*, or in a *Bishop*, how come they to usurp that peculiarly to themselves? Ought not *Holiness* and *Grace* to be in every Christian? And so every Christian should say, *Your Holiness* and *Your Grace*, one to another. Next, how can they in Reason claim any more *Titles*, than were practised and received by the *Apostles* and *Primitive Christians*,

stians, whose Successors they pretend they are, and as whose Successors (and no other-wise) themselves, I judge, will confess any Honour they seek is due to them? Now if they neither sought, received, nor admitted such *Honour* nor *Titles*, how came these by them? If they say, They did; let them prove it, if they can: We find no such thing in the Scripture. The Christians speak to the Apostles without any such Denomination, neither saying, *If*

*Hypocrites want
Titles.*

it please Your Grace, Your Holiness, Your Lordship, nor Your Worship; they are neither called, *My Lord Peter*, nor *My Lord Paul*; nor yet, *Master Peter*, nor *Master Paul*; nor *Doctor Peter*, nor *Doctor Paul*; but singly *Peter* and *Paul*; and that not only in the Scripture, but for some Hundreds of Years after: So that this appears to be a manifest Fruit of the Apostacy. For if these *Titles* arise either from the *Office* or *Worth* of the Persons, it will not be denied, but the Apostles deserved them better than any now, that call for them. But the Case is plain, the Apostles had the *Holiness*, the *Excellency*, the *Grace*; and because they were *Holy*, *Excellent* and *Gracious*, they neither used, nor admitted of such *Titles*: But these having neither *Holiness*, *Excellency* nor *Grace*, will needs be so called, to satisfy their ambitious and ostentatious

tious Minds, which is a manifest Token of their *Hypocrisie*.

Fifthly, As to that *Title of Majesty*, usually ascribed to Princes, we do not find it given to any such in the Holy Scripture; but that it is specially and peculiarly ascribed unto God, as 1 *Chron.* xxix. 11. *Job* xxxvii. 22. *Psalms* xxi. 5. and xxix. 4. and xliii. 3. and lxiii. 1. and xcvi. 6. *Isai.* ii. 10. and xxiv. 14. and xxvi. 10. *Heb.* i. 3. 2 *Pet.* i. 16. and many more places. Hence saith *Jude*, ver. 25. *To the only wise God, our Saviour, be Glory and Majesty, &c.* not to Men. We find in Scripture, the proud King *Nabuchadnezzar*, assuming this *Title* to himself, *Dan.* iv. 30. who at that Time received a sufficient Reproof, by a sudden Judgment which came upon him. Therefore in all the Compellations used to Princes in the *Old Testament*, it is not to be found, nor yet in the *New*. *Paul* was very civil to *Agrippa*, yet he gives him no such *Title*: Neither was this *Title* used among Christians in the Primitive Times. Hence the *Ecclesiastical History* of the Reformation of *France*, relating the Speech of the Lord *Rocheport*, at the Assembly of the Estates of *France*, held under *Charles the Ninth*, in the Year 1560. saith, *That this Harangue was well remarked, in*

Eccles. Hist.
Lib. 4. p. 445.

that

that he used not the Word [Majesty] invented by Flatterers of late Years. And yet this Author minded not how his Master Calvin used this Flattering Title to Francis the First King of France; and not only so, but calls him *Most Christian King*, in the Epistle to his *Institutions*; tho' by his daily Persecuting of the Reformers, it was apparent, he was far from being such, even in Calvin's own Esteem. Surely the Complying with such vain Titles, imposed and introduced by *Antichrist*, greatly tended to stain the Reformation, and to render it defective in many things.

Lastly, All these Titles and Stiles of Honour, are to be rejected by Christians; because they are to seek the Honour that comes from above, and not the Honour that is from below: But these Honours are not that Honour, that comes from above, but are from below. For we know well enough, what Industry, and what Pains Men are at, to get these Things, and what Party it is that seeks after them, to wit, the Proud, Insolent, Haughty, Aspiring Mind. For judge, Is it the Meek and innocent Spirit of Christ, that covets that Honour? Is that Spirit, that must be of no Reputation in this World, that has its

*The proud Mind
loves Titles.*

Conversation in Heaven, that comes to have Fellowship with the Sons of God? Is

Phil. iii. 20.

it that Spirit, I say, that loves that Honour, that seeks after that Honour, that pleads for the upholding of that Honour, that frets, and rages and fumes, when it is denied that Honour? Or is it not rather the lordly, insulting Spirit of

Lucifer's Spirit.

Lucifer, the Prince of this World, he that of old affected and sought after this Honour, and loved not to abide in the submissive, low place? And so all his Children are possessed with the same Ambitious proud Mind, seeking and coveting *Titles of Honour*, which indeed belong not to them. For let us examine, *Who they are, that are Honourable indeed?* Is

1 Sam. ii. 30.

it not the *Righteous Man*? Is it not the *Holy Man*? Is it not the *Humble-hearted Man*, the *Meek-spirited Man*? And are not such those, that ought to be honoured among *Christians*? Now, of these, may there not be poor Men, Labourers, silly Fisher-Men? And if so, how comes it that the *Titles of Honour* are not bestowed upon such? But who are they that generally receive, and look for this Honour? Are they not the rich Ones, such as have Abundance of the Earth, as be like the rich Glutton, such as are Proud and Ambitious, such as are Oppressors of the Poor, such as swell with

Lust

Lust and Vanity, and all *Superfluity of Naughtiness*, who are the very Abomination and Plague of the Nations? Are not these they, that are accounted the Honourable, that require and receive the Titles of Honour, proud *Hamans*? Now, whether is this the Honour, that comes from God, or the Honour from below? Doth God honour such as daily dishonour him, and disobey him? And if this be not the Honour, that

Hierom in his *Epistle to Celsus*, admonisheth her, That she was to be preferred to none for her *Nobility*, for the Christian Religion admits not of Respect of Persons; neither are Men to be esteemed because of their outward Condition, but according to the Disposition of the Mind, to be esteemed either Noble or Base; he that obeyeth not Sin, is Free; who is strong in Virtue, is Noble. Let the *Epistle of James* be read.

comes from God, but the Honour of this World, which the Children of this World give and receive one from another; how can the Children of God, such as are Christians indeed, give or receive that Honour among themselves, without coming under the Reproof of Christ, who saith, that *such as do, cannot believe*? But further, if we respect the Cause, that most frequently procures to Men these *Titles of Honour*, there is not One of a Thousand, that shall be found to be, because of any Christian Virtue; but rather for Things to be discommended among *Christians*: As by the Favour of *Princes*, procured by Flattering, and often by worse Means.

Means. Yea, the most frequent, and accounted among Men most Honourable, is *Fighting*, or some great *martial Exploit*, which can add nothing to a Christian's Worth: Since, sure it is, it were desirable, there were no *Fightings* among Christians at all; and in so far as there are, it shews they are not right Christians. And *James* tells us, That *Fighting proceeds from the Lusts*; So that it were fitter for Christians, by the *Sword of God's Spirit*, to fight against their Lusts, than by the Prevalency of their Lusts, to destroy one another. Whatever Honour any might have obtained of Old, under the *Law*, this way, we find under the *Gospel* Christians commended for *Suffering*, not for *Fighting*; neither did any of Christ's Disciples, save one, offer outward Violence by the *Sword*, in cutting off *Malchus's* Ear; for which he received no Title of Honour, but a just Reproof. Finally, if we look either to the *Nature* of this Honour, the *Cause* of it, the *Way* it is conveyed, the *Terms* in which it is delivered, it cannot be used by such, as mind to be *Christians* in good Earnest.

§. IV. Now besides these general *Titles of Honour*, what gross Abuses are crept in among such as are called *Christians*, in the use of *Complements*, wherein not Servants to

Masters, or others, with Respect to any such Kind of Relations, do say and write to one another at every Turn, *Your Humble Servant, Your most Obedient Servant, &c.* Such wicked Customs have, to the great Prejudice of Souls, accustomed Christians to Lye; and to use Lying, is now come to be accounted Civility. O horrid Apostacy! For it is notoriously known, that the Use of these *Complements* imports not any Design of Service, neither are any such Fools to think so; for if we should put them to it, that say so, they would not doubt to think, we abused them; and would let us know, they gave us Words in course, and no more. It is strange, that such as pretend to *Scripture*, as their Rule, should not be ashamed to use such Things; since *Elihu*, that had not the Scriptures, could by the *Light within him* (which these Men think insufficient) say, *Job xxxii, 21, 22. Let me not accept any Man's Person, neither let me give Flattering Titles unto Men. For I know not to give Flattering Titles, in so doing my Maker would soon take me away.* * A certain ancient devout Man, in the Primitive Times, subscribed himself

to

* This History is reported by *Casanbonus*, in his Book of *Manners and Customs*, p. 169. in this last Age, he is esteemed an uncivil Man, who will not either to his Inferior or Equal, subscribe himself

to a Bishop, *Your Humble Servant*; wherein I doubt not, but he was more real, than our usual *Complementers*; and yet he was sharply reprov'd for it.

But they usually object, to defend themselves, *That Luke saith, Most Excellent Theophilus; and Paul, Most Noble Festus.*

I answer; Since *Luke* wrote that by the Dictates of the *Infallible Spirit of God*, I think it will not be doubted, but *Theophilus* did deserve it, as being really endued with that *Virtue*: In which Case, we shall not condemn those, that do it by the same Rule. But it is not proved, that *Luke* gave *Theophilus* this Title, as that which was inherent to him, either by his Father, or by any Patent *Theophilus* had obtained from any of the Princes of the Earth; or that he would have given it him, in case he had not been truly *Excellent*: And without this be proved (which never can) there can nothing hence be deduced against us. The like may be said of that of *Paul* to *Festus*, whom he would not

Concerning the Title Paul gave to Festus.

self *Servant*. But *Sulpicius Severus*, was heretofore sharply reprov'd by *Paulinus Bishop of Nola*, because in his Epistle he had subscribed himself his *Servant*, saying, *Beware thou subscribe not thy self his Servant, who is thy Brother; for Flattery is sinful, not a Testimony of Humility, to give those Honours to Men, which are only due to One Lord, Master, and G O D.*

have called such, if he had not been truly *Noble*; as indeed he was, in that he suffered him to be heard in his own Cause, and would not give way to the Fury of the *Jews* against him; it was not because of any outward Title bestowed upon *Festus*, that he so called him, else he would have given the same Compellation to his Predecessor *Felix*, who had the same Office; but being a covetous Man, we find he gives him no such *Style*.

*The Singular
Number to One
Person used in
the Latin.*

§. V. It will not be unfit in this Place, to say something concerning the using of the *Singular Number* to One Person; of this there is no Controversy in the *Latin*. For when we speak to One, we always use the same *Pronoun* [TU,] and he that would do otherwise, would break the Rules of *Grammar*. For what Boy, learning his Rudiments, is ignorant, that it is incongruous to say [*vos amas, vos legis,*] that is [*you lovest, you readeest,*] speaking to One? But the Pride of Man, that hath corrupted many Things, refuses also to use this *Simplicity* of speaking in the *Vulgar Languages*. For being puffed up with a vain Opinion of themselves, as if the *Singular Number* were not sufficient for them, they will have others speak to them in the *Plural*. Hence *Luther*, in his *Plays*,

Plays, Reproves and Mocks this Manner of speaking, saying, Magister vos es iratus: Which Corruption Erasmus sufficiently refutes in his Book of Writing Epistles: Concerning which likewise James Howell, in his Epistle to the Nobility of England, before the French and English Dictionary, takes Notice, That both in France, and in other Nations, the Word [THOU] was used in speaking to One; but by Success of Time, when the Roman Commonwealth grew into an Empire, the Courtiers began to Magnifie the Emperor, (as being furnished with Power to confer Dignities and Offices) using the Word [You,] yea, and deifying him with more remarkable Titles; concerning which Matter, we read in the Epistles of Symmachus to the Emperors Theodosius and Valentinianus, where he useth these Forms of Speaking, Vestra Aeternitas, Your Eternity; Vestrum Numen, Your Godhead; Vestra Serenitas, Your Serenity; Vestra Clementia, Your Clemency. So that the Word [You] in the Plural Number, together with the other Titles and Compellations of Honour, seem to have taken their Rise from Monarchical Government; which afterwards by Degrees came to be derived to private Persons.

*How the Word
You came to be
used to a single Person*

The same is witnessed by *John Mareſius*, of the *French Academy*, in the Preface of his *Clovis*: Let none wonder (ſaith he) that the Word [Thou] is uſed in this Work, to Princes and Princeſſes; for we uſe the ſame to God: And of Old the ſame was uſed to the *Alexanders*, *Cæſars*, *Queens*, and *Empreſſes*. The Uſe of the Word [You,] when One Perſon is ſpoken to, was only introduced by theſe baſe Flatteries of Men of latter Ages, to whom it ſeemed Good to uſe the Plural Number to One Perſon, that he imagine himſelf alone to be equal to many others in Dignity and Worth; from whence it came at laſt to Perſons of lower Quality.

To the ſame Purpoſe ſpeaketh alſo *M. Godeau*, in his Preface to the New Teſtament-Translation: I had rather (ſaid he) faithfully keep to the expreſs Words of Paul, than exactly follow the poliſhed Style of our Tongue; therefore I always uſe that Form of calling God in the Singular Number, not in the Plural; and therefore I ſay rather [Thou] than [You.] I confeſs indeed, that the Civility and Cuſtom of this World requires him to be honoured after that Manner; but it is likewise on the Contrary true, That the Original Tongue of the New Teſtament hath nothing common with ſuch Manners and Civility; ſo that not one of theſe many Old Versions

we

we have, doth observe it. Let not Men believe, that we give not Respect enough to God, in that we call him by the Word [Thou] which is nevertheless far otherwise; for I seem to my self (may be by the Effect of Custom) more to Honour his Divine Majesty, in calling him after this Manner, than if I should call him after the Manners of Men, who are so delicate in their Forms of Speech.

The Word Thou,
a greater Honour
to One, than
You.

See how clearly and evidently these Men witness, that this Form of Speaking, and these prophane Titles, derive their Origin from the base Flattery of these last Ages, and from the delicate Haughtiness of *Worldly Men*, who have invented these *Novelties*, that thereby they might Honour one another, under I know not what Pretence of *Civility* and *Respect*. From whence many of the present *Christians* (so accounted) are become so Perverse, in commending most wicked Men, and wicked Customs, that the *Simplicity* of the *Gospel* is wholly lost; so that the giving of Men and Things their own Names, is not only worn out of Custom, but the doing thereof is accounted Absurd and Rude, by such Kind of *delicate Parasites*, who desire to ascribe to this Flattery, and abuse the Name of *Civility*. Moreover, that this Way of speaking proceeds

ceeds from a high and proud Mind, hence appears; because that Men commonly use the *Singular Number* to *Beggars*, and to their *Servants*; yea, and in their *Prayers to God*. Thus the *Superior* will speak to his *Inferior*; who yet will not bear, that the *Inferior* so speak to him, as judging it a Kind of Reproach unto him. So that the Pride of Men placed *God* and the *Beggar* in the same *Category*. I think I need not use Arguments, to prove to such, as know Congruous Language, that we ought to use the *Singular Number* speaking to One; which is the common Dialect of the whole Scripture, as also the most Interpreters do translate it. Seeing therefore it is manifest to us, that this Form of speaking to Men in the *Plural Number* doth proceed from *Pride*, as well as that it is in it self a *Iye*, we found a Necessity upon us, to testifie against this Corruption, by using the *Singular* equally unto all. And albeit, no Reason can be given, why we should be persecuted upon this

Scripture-Dialect the plain Language.

Account, especially by *Christians*, who profess to follow the Rule of Scripture, whose Dialect this is; yet it would perhaps seem incredible, if I should relate how much we have suffered for this Thing, and how these proud Ones have *Fumed*, *Fretted*, and *Gnashed* their *Teeth*, frequently *beating* and *striking* us, when we have spoken to

them thus in the *Singular Number* : Whereby we are the more Confirmed in our Judgment, as seeing that this *Testimony of Truth*, which God hath given us to bear in all Things, doth so vex the Serpentine Nature in the *Children of Darkness*.

Bowing to Men.
&c.

§. VI. *Secondly*; Next unto this of *Titles*, the other Part of *Honour*, used among *Christians*, is the *Kneeling, Bowing, and Uncovering of the Head*, to one another. I know nothing our Adversaries have to plead for them in this Matter, save some few Instances of the *Old Testament*, and the *Custom of the Country*.

The *First* are, such as *Abraham's bowing himself to the Children of Heth, and Lot to the two Angels, &c.*

But the Practice of these *Patriarchs*, related as Matter of Fact, are not to be a Rule to *Christians* now; Neither are we to imitate them in every Practice, which has not a particular Reproof added to it: For we find not *Abraham* reprov'd for taking *Hagar, &c.* And indeed to say, all Things were lawful for us which they practis'd, would produce great Inconveniencies, obvious

*The Custom of
the Nation no
Rule to Christi-
ans.*

Rom. xii. 2.

vious enough to all. And as to the *Custom of the Nations*, it's a very ill Argument for a Christian's Practice: We should have a better Rule to walk by, than the *Custom of the Gentiles*; the Apostles desire us not be *conformed to this World*, &c. We see how little they have to say for themselves in this Matter. Let it be observed then, whether our Reasons for laying aside these Things, be not considerable, and weighty enough to uphold us in so doing.

First; We say, That God, who is the Creator of Man, and he to whom he oweth the Dedication both of Soul and Body, is over all to be Worshipped and Adored, and that not only by the Spirit, but also with the Prostration of Body. Now Kneel-

*Bowing is Ado-
ring, and is only
due to God al-
one.*

ing, Bowing, and uncovering of the Head, is the alone outward Signification of our Adoration towards God, and therefore it is not lawful to give it unto Man. He that kneeleth, or prostrates himself to Man, what doth he more to God? He that boweth, and uncovereth his Head to the Creature, what hath he reserved to the Creator? Now the Apostle shews us, that the *uncovering of the Head* is that, which God requires of us in our worshipping of him, 1 Cor. xi. 4. But if

if we make our Address to Men in the same Manner, where lieth the Difference? Not in the outward *Signification*, but meerly in the *Intention*; which opens a Door for the *Popish Veneration of Images*, which hereby is necessarily excluded.

Secondly; Men, being alike by Creation, (tho' their being stated under their several Relations, requires from them mutual Services, according to those respective Relations) owe not *Worship to one another*, but all equally are to return it to God: Because it is to him, and his Name alone, that every Knee must bow, and before whose Throne the Four and Twenty Elders prostrate themselves. Therefore for Men, to take this one from another, is to rob God of his Glory: Since all the Duties of Relations may be performed one to another, without these Kind of Bowings, which therefore are no essential Part of our Duty to Man, but to God. All Men, by an outward instinct, in all Nations have been led to prostrate themselves to God. And it is plain, that this Bowing to Men took place from a *flavish Fear* possessing some, which led them to set up others as Gods; when also an ambitious proud Spirit got up in those others, to usurp the Place of God over their Brethren.

Thirdly;

Thirdly; We see, that Peter refused it to Cornelius, saying, He was a Man. Are then the Popes more, or more Excellent than Peter, who suffer Men daily to fall down at their Feet, and kiss them? This Reproof of Peter to Cornelius doth abundantly shew, that such Manners were not to be admitted among Christians. Yea we see, that the Angel twice refused this Kind of Bowing from John, Rev. xix. 10. and xxii. 9. for this Reason, Because I am thy Fellow-Servant, and of thy Brethren; abundantly intimating, that it is not lawful for Fellow-Servants, thus to prostrate themselves one to another: And in this Respect all Men are Fellow-Servants.

Peter and the Angel refused Bowing.

Object. If it be said, *John intended here a Religious Worship, and not a Civil.*

Answer. I answer; This is to Say, not to Prove: Neither can we suppose *John*, at that Time of the Day, so ill instructed, as not to know, it was unlawful to worship *Angels*; only it should seem, because of those great and mysterious Things revealed to him by that *Angel*, he was willing to signify some more, than ordinary Testimony of Respect, for which he was re-
proved.

proved. These Things being thus considered, it is remitted to the Judgment of such, as are desirous to be found *Christians* indeed, whether we be found worthy of Blame, for waving it to Men. Let those then that will blame us, consider, whether they might not as well accuse *Mordecai* of Incivility, who was no less singular than we, in this Matter. And forasmuch as they accuse us herein of *Rudeness* and *Pride*, tho' the Testimony of our Consciences, in the Sight of God, be a sufficient Guard against such Calumnies; yet there are of us, known to be Men of such Education, as forbear not these Things for Want of that, they call *good Breeding*; and we should be very void of Reason, to purchase that *Pride* at so dear a Rate, as many have done the Exercise of their Conscience in this Matter; many of us being forely *Beaten* and *Buffeted*: Yea, and several Months *Imprisoned*, for no other Reason, but because we could not so satisfie the *proud unreasonable Humours* of proud Men, as to uncover our Head, and bow our Bodies. Nor doth our innocent Practice, in standing still, tho' upright, not putting off our *Hats*, any more than our *Shoes*, the one being the Covering of our *Heads*, as well as the other

To forbear
Bowling to Man
is no Incivility,
nor Pride, nor
Rudeness.

of our *Feet*, shew so much Rudeness as their Beating or Knocking us, &c. because we cannot *Bow* to them, contrary to our Consciences: Which certainly shews less *Meekness* and *Humility* upon their Part, than it doth of *Rudeness* or *Pride* upon ours. Now suppose, it were our Weakness, and we really under a Mistake in this Thing, since it is not alledged to be the Breach of any *Christian Precept*; are we not to be indulged, as the Apostle commanded should be done to such, as scrupled to *eat Flesh*? And do not Persecuting and Reviling us, upon this Account, shew them to be more like unto proud *Hamans*, than the Disciples or Followers of the *Meek Self-denying Jesus*? And this I can say boldly, in the Sight of God, from my own Experience, and that of many Thousands more, that however small or foolish this may seem; yet we behoved to chuse Death, rather than do it, and that for Conscience-Sake: And that, in its being so contrary to our Natural Spirits, there are many of us, to whom the forsaking of these *Bowings* and *Ceremonies*, was as Death it self: Which we could never have left, if we could have enjoyed our Peace with God, in the Use of them. *Tho' it be far from us to judge all those, to whom God hath not shewn the Evil of them, under the like Hazard;*
yet

yet nevertheless, we doubt not, but to such as would prove *faithful Witnesses* to *Christ's Divine Light* in their *Consciences*, God will also shew the Evil of these Things.

§. VII. The *Third* thing to be treated of, is the *Vanity and Superfluity of Apparel*. In which, *First*, two Things are to be considered; the *Condition of the Person*, and the *Country he lives in*. We shall not say, that all Persons are to be clothed alike, because it will perhaps never suit their Bodies, nor their Estates. And if a Man be clothed *soberly*, and without *Superfluity*, tho' they may be *finer* than that which his Servant is clothed with, we shall not blame him for it: The abstaining from *Superfluities*, which his Condition and Education have accustomed him to, may be in him a greater Act of *Mortification*, than the abstaining from *finer Cloths* in the Servant, who never was accustomed to them. As to the *Country*, what it naturally produces, may be no *Vanity* to the Inhabitants to use, or what is commonly imparted to them by Way of Exchange; seeing it is without doubt, that the Creation is for the Use of Man. So where *Silk* abounds, it may be worn, as well as *Wool*; and were we in

Apparel, in it's Vanity and Superfluity disallowed.

those Countries, or near unto them, where *Gold* or *Silver* were as common as *Iron* or *Brass*, the one might be used as well as the other. The *Iniquity* lies then here, *First*, When from a Lust of Vanity, and desire to adorn themselves, Men and Women, not content with what their Condition can bear, or their Country easily affords, do stretch to have Things, that from their Rarity, and the Price that's put upon them, seem to be precious; and so feed their Lust the more : And this all sober Men of all Sorts will readily grant to be Evil.

Secondly; When Men are not content to make a true Use of the Creation, whether the Things be *fine* or *coarse*, and do not satisfie themselves with what Need and Conveniency call for; but add thereunto things meerly *superfluous*; such as is the Use of *Ribbons* and *Lace*, and much more of that Kind of Stuff, as *painting the Face*, *plaiting the Hair*, which are the Fruits of the *fallen, lustful and corrupt Nature*, and not of the *new Creation*, as all will acknowledge. And tho' *sober Men*, among all Sorts will say, That it were better these Things were not; yet will they not reckon them unlawful, and therefore do admit the Use of them among their *Church-Members* :
But

But we do account them altogether unlawful, and unsuitable to *Christians*, and that for these Reasons.

First; The Use of Cloths came originally from the Fall. If The proper Use of Cloths. Man had not fallen, it appears he would not have needed them. But this miserable State made them necessary in two Respects: 1. *To cover his Nakedness.* 2. *To keep him from the Cold;* which are both the proper and principal Use of them. Now for Man to delight himself in that, which is the Fruit of his Iniquity, and the Consequence of Sin, can be no ways lawful for him: So to extend Things beyond their real Use, or to superadd Things wholly superfluous, is a manifest Abuse of the *Creation*, and therefore not lawful to Christians.

Secondly; Those that will needs so adorn themselves in the Use of their Cloths, as to beset them with Things having no real Use or Necessity, but meerly for Ornament's sake, do openly declare, that the End of it is either to please Not to please their Lusts. their *Lust*, (for which End these Things were chiefly invented and contrived) or otherwise, to gratifie a *vain, proud, and ostentatious Mind*; and it is obvious,

vious, these are their general Ends in so doing. Yea, we see, how easily Men are puff'd up with their Garments, and how proud and vain they are, when adorn'd to their Mind. Now how far these Things are below a true *Christian*, and how unsuitable, it needs not great Probation. Hereby those that love to be *gaudy* and *superfluous* in their Cloths, shew they concern themselves little with *Mortification* and *Self-denial*, and that they mind to beautify their Bodies, more than their Souls; which proves they mind little upon *Mortality*, and so certainly are more *nominal*, than *real* Christians.

Thirdly; The Scripture severely reproveth such Practices, both commending and commanding the contrary; as *Isai. iii.* how severely doth the Prophet reprove the Daughters of *Israel* for their *Tinkling Ornaments*, their *Cauls*, and their *round Tires*, their *Chains* and *Bracelets*, &c. And yet is it not strange, to see Christians allow themselves in these Things, from whom a more strict and exemplary Conversation is required? Christ desires us not to be *anxious* about our Clothing, *Mat. vi. 25.* and to shew the Vanity of such,

Contrary to
Scripture.

such, as Clothing, tells them, *That even Solomon, in all his Glory, was not to be compared to the Lilly of the Field, which to day is, and to morrow is cast into the Oven.* But surely, they make small Reckoning of Christ's Words and Doctrine, that are so curious in their Clothing, and so industrious to deck themselves, and so earnest to justify it, and so mad when they are reprov'd for it. The Apostle Paul is very positive in this Respect. 1 Tim. ii. 8, 9, 10. *I will therefore in like Manner also, that Women adorn themselves also in modest Apparel, with Shamefacedness and Sobriety; not with brodered Hair, or Gold, or Pearls, or costly Array: But which becometh Women professing Godliness) with good Works.* To the same Purpose saith Peter, (1 Pet. iii. 3, 4.) *Whose adorning, let it not be that outward adorning of plaiting the Hair, and wearing of Gold, or of putting on of Apparel: But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a Meek and quiet Spirit, &c.* Here both the Apostles do very positively and expressly assert two Things, First, That the *Adorning of Christian Women* (of whom it is particularly spoken, I judge, because that Sex is most naturally inclined to that Vanity; and that it seems

seems, that *Christian Men* in those Days deserved not, in this Respect, so much to be reprov'd) ought not to be outward, nor consist in the Apparel. *Secondly*, That they

*Plaiting the
Hair, &c.*

ought not to use the *Plaiting of the Hair*, or *Ornaments*, &c. which was at that Time the Custom of the Nations. But is it not strange, that such as make the Scripture their Rule, and pretend they are guided by it, should not only be so frequently and ordinarily in the Use of these Things, which the Scripture so plainly condemns; but also should allow themselves in so doing? For the Apostles not only commend the Forbearance of these Things, as an Attainment commendable in *Christians*, but condemn the Use of them as unlawful; and yet may it not seem more strange, that in Contradiction to the Apostles Doctrine, as if they had resolved to slight their *Testimony*, they should condemn those, that out of *Conscience* apply themselves seriously to follow it, as if in so doing, they were *Singular*, *Proud*, or *Superstitious*? This certainly betokens a sad *Apostasie* in those, that will be accounted *Christians*, that they are so offended with those, that love to follow Christ and his Apostles, in denying of, and departing

ing from the lying Vanities of this perishing World; and doth so much evidence their Affinity with such, as *hate to be re-proved*, and *neither will enter themselves, nor suffer those that would.*

§. VIII. *Fourthly*; Let us consider the Use of Games, Sports, Comedies, and other such Things, commonly and indifferently used by all the several Sorts of Christians, under the Notion of *Divertisement* and *Recreation*, and see, whether these Things can consist with the *Seriousness*, *Gravity* and *Godly Fear*, which the Gospel calls for. Let us but view, and look over the Notions of them, that call themselves *Christians*, whether *Papists* or *Protestants*, and see, if generally there be any Difference, save in meer Name and Profession, from the *Heathen*? Doth not the same *Folly*, the same *Vanity*, the same *Abuse* of *precious* and *irrevokable Time*, abound? The same *Gaming*, *Sporting*, *Playing*, and from thence *Quarreling*, *Fighting*, *Swearing*, *Ranting*, *Reveling*? Now, how can these Things be remedied, so long as the *Preachers* and *Professors*, and those, who are the *Leaders* of the *People*, do allow these Things,

Sports, &c.
*inconsistent with
the Gospel.*

Things, and account them not inconsistent with the Profession of *Christianity*? And it is strange to see, that these Things are tolerated every where, the *Inquisition* lays no hold on them, neither at *Rome*, nor in *Spain*, where in their *Masquerades* all Manner of *Obscenity*, *Folly*, yea, and *Atheism*, is generally practised in the Face of the World, to the great Scandal of the *Christian Name*: But if any Man reprove them in these Things, and forsake their Superstitions, and come *seriously* to serve God, and worship him in the Spirit, he is made a Prey, and presently made liable to cruel Sufferings. Doth this bear any Proportion to Christianity? Do these Things look any thing like the Churches of the Primitive Christians? Surely not at all. I shall first cite some few *Scripture-Testimonies*, being very positive Precepts to Christians, and then see, whether such as obey them, can admit of these fore-mentioned Things. The Apostle commands us, That *whether we eat or drink, or whatever we do, we do it all to the Glory of God*. But I judge none will be so impudent, as to affirm, That in the Use of these *Sports* and *Games*, God is glorified: If any should so say, they would declare,

By Sports and Games God is not glorified.

clare, they neither knew God, nor his Glory. And Experience abundantly proves, that in the Practice of these Things, Men mind nothing less, than the *Glory of God*; and nothing more, than the Satisfaction of their own *carnal Lusts, Wills and Appetites*. The Apostle desires us, 1 Cor. vii. 29, 31. *Because the Time is short, that they that buy, should be as tho' they possessed not: And they that use this World, as not abusing it, &c.* But how can they be found in the Obedience of this Precept, that plead for the Use of these *Games and Sports*? Who, it seems, think the Time so long, that they cannot find Occasion enough to employ it, neither in taking Care for their Souls, nor yet for the necessary Care for their Bodies; but invent these *Games and Sports* to pass it away, as if they wanted other Work to serve God, or be useful to the Creation in. The Apostle *Peter* desires us, *To pass the Time of our so-journing here in Fear*, 1 Pet. i. 17. But will any say, That such as use *Dancing and Comedies, Carding and Dicing*, do so much as mind this Precept in the Use of these Things? Where there is nothing to be seen, but *Lightness and Vanity, Wantonness and Obscenity* contrived, to hinder Men from *Fear*, or being *Serious*; and therefore,

fore, no Doubt, calculated for the Service of the Devil. There is no Duty more frequently commanded, nor more incumbent upon Christians, than the *Fear of the Lord*, to *stand in Awe before him*, to *walk in his Presence*; but if such, who use these Games and Sports, will speak from their Consciences, they can (I doubt not) Experimentally declare, That this *Fear* is forgotten in their Gaming: And if God, by his *Light* secretly touch them, or mind them of the *Vanity* of their Way, they strive to shut it out, and use their Gaming, as an Engine to put away from them that troublesome Guest; and thus *make Merry over the Just One, whom they have slain and crucified in themselves*. But further, if Christ's Reasoning be to be heeded, who saith, Mat. xii. 35, 36. That *the good Man, out of the good Treasure of the HEART, bringeth forth good Things; and an evil Man, out of the evil Treasure, bringeth forth evil Things*: And that of every idle Word, we shall give an Account in the Day of Judgment: It may be easily gathered, from what Treasure these Inventions come; and it may be easily proved, that it is from the *Evil*, and not the *Good*. How many *idle Words* do they necessarily produce? Yea, what are

Comedies

*Comedies studied
a complex of idle
lying Words.*

Comedies but a *studied Complex of idle and lying Words*? Let Men, that believe their *Souls are Immortal*, and that there will be a *Day of Judgment*, in which these Words of Christ will be accomplished, answer me, how all these will make Account in that great and terrible Day, of all these *idle Words*, that are necessarily made use of, about *Dancing, Gaming, Carding, and Comedies acting*? And yet how is it that, by Christians not condemning these Things, but allowing of them, many that are accounted Christians, take up their whole Time in them; yea, make it their Trade and Employment? Such as the *Dancing-Masters* and *Comedians*, &c. whose Hellish Conversations do sufficiently declare, what Master they serve, and to what End these Things contribute. And it cannot be denied, as being obviously manifest by Experience, that such as are Masters of these Trades, and are most delighted in them, (if they be not open *Atheists* and *Profligates*) are such, at best, as make Religion, or the Care of their Souls, their least Business. Now if these Things were discountenanced by Christians, as inconsistent with their Profession, it would remove these Things; for these *Wretches* would be necessitated then to betake themselves

G

selves

selves to some honest Livelyhood, if they were not fed and upholden by these. And as hereby a great Scandal and Stumbling-block would be removed from off the *Christian Name*; so also would that in Part be taken out of the Way, which provokes the Lord to with-hold his Blessing, and by Occasion of which Things the Minds of many remain chained in *Darkness*, and drowned in *Lust, Sensuality* and *Worldly Pleasures*, without any Sense of God's Fear, or their own Souls Salvation. Many of those, called *Fathers of the Church*, and other serious Persons, have signified their Regret for these Things, and their Desires they might be remedied; of whom many Citations might be alledged, which for Brevity's sake I have omitted.

Object. §. IX. But they Object, *That Men's Spirits could not subsist, if they were always intent upon serious and spiritual Matters; and that therefore there is Need of some Divertisement to recreate the Mind a little, whereby it being refreshed, is able with greater Vigour to apply it self to these Things.*

I answer; Tho' all this were granted, it would no ways militate against us, neither plead the Use of these Things, which we would have wholly laid aside. For that Men should be always in the same Intentiveness of Mind, we do not plead, knowing how impossible it is, so long as we are clothed with this Tabernacle of Clay. But this will not allow us any Time so to recede from the Remembrance of God, and of our Souls chief Concern, as not still to retain a certain Sense of his *Fear*; which cannot be so much as continually supposed to be in the Use of these Things which we condemn. Now the necessary Occasions, which all are involved into, in order to the Care and Sustentation of the outward Man, are a Relaxation of the Mind from the more serious Duties; and those are performed in the Blessing; as the Mind is so leavened with the Love of God and Sense of his Presence, that even in doing these Things, the Soul carrieth with it that *Divine Influence* and *Spiritual Habit*, whereby, tho' these Acts, as of *Eating, Drinking, Sleeping, Working*, be upon the Matter one with what the Wicked do, yet they are done in another Spirit; and in doing of them we please the

Answer

*The Fear of
God, the best
Recreation in
the World.*

Lord, serve him, and answer our End in the Creation, and so feel, and are sensible of his *Blessing*: Whereas the Wicked and Prophane, being not come to this Place, are, in whatsoever they do, *curst*: and their *Plowing*, as well as *Praying is Sin*. Now if any will plead, that for Relaxation of Mind, there may be a Liberty allowed beyond these Things, which are of absolute Need to the Sustenance of the outward Man, I shall not much *contend* against it; provided these Things be not such as are wholly Superfluous, or in their proper Nature and Tendency, lead the Mind into *Lust, Vanity and Wantonness*, as being chiefly contrived and framed for that End, or generally experienced to produce these Effects, or being the common Engines of such, as are so minded to feed one another therein, and to propagate their Wickedness, to the Impoysoning others: Seeing there are other innocent Divertisements, which may sufficiently serve for Relaxation of the Mind; such as for *Friends to visit one another, To hear or read History, To speak soberly of the present or past Transactions, To follow after Gardening, To use Geometrical and Mathematical Experiments*, and such other Things of this Nature. In all which Things

Lawful Divertisements.

Things we are not to forget God, (*in whom we both live, and are moved, Acts x. 26.*) as not to have always some *secret Reserve* to him, and Sense of his Fear and Presence; which also frequently exerts it self in the Midst of these Things, by some short Aspiration and Breathings. And this may neither seem *strange nor troublesome*, I shall clear it by one manifest Instance, answerable to the Experience of all Men. It will not be denied, but that Men ought to be more in the Love of God, than of any other Thing; for we ought to *Love God above all Things*. Now it is plain, that Men that are taken with Love, whether it be of Women, or any other Thing, if it hath taken a deep Place in the Heart, and possess the Mind, it will be hard for the Man, so in Love, to drive out of his Mind the Person or Thing so loved; yea, in his Eating, Drinking and Sleeping, his Mind will always have a Tendency that Way; and in Business or Recreations, however intent he may be in it, there will but a vey. short Time be permitted to pass, but the Mind will let some Ejaculation forth towards its Beloved. And albeit such a one must be conversant in those Things, that the Care of this Body, and such like Things call for; yet will he avoid as Death it self, to do those Things, that

The Love towards the Beloved shuns its Offence.

may offend the Party so beloved, or cross his Design in obtaining the Thing so earnestly desired: Tho' there may be some small Use in them; the great Design which is chiefly in his Eye, will so balance him, that he will easily look over and dispence with such petty Necessities, rather than endanger the Loss of the Greater by them. Now that Men ought to be thus *in Love with God, and the Life to come*, none will deny; and the Thing is apparent from these Scriptures, *Mat. vi. 20. But lay up for your selves Treasures in Heaven. Col. iii. 2. Set your Affection on Things above, &c.* And that this hath been the Experience and Attainment of some, the Scripture also declares, *Psalme lxxiii. 1, & 2 Cor. v. 4.*

*Sports and Plays,
draw Men from
the Fear of
God.*

And again, That these Games, Sports, Plays, Dancing, Comedies, &c. do naturally tend to draw Men from God's Fear, to make them forget Heaven, Death and Judgment, to foster Lust, Vanity and Wantonness; and therefore are most loved, as well as used, by such Kind of Persons, Experience abundantly shews; and the most Serious and Conscientious among all, will scarcely deny: Which if it be so, the Application is easy.

So far Robert Barclay.

Not-

Notwithstanding the foregoing published by our worthy Friend Robert Barclay, might be sufficient to convince any (who profess with us) of the Folly and Vanity of the FASHIONS and CUSTOMS of the World, which our Friends in the Breaking forth of this Gospel-Day, since the dark Night of Apostacy, were called to bear a Testimony against, yet in Order to Corroborate the Same, it was thought proper to subjoin some few Weighty Testimonies of some other of our worthy FRIENDS and ELDERS, setting forth their Christian Experience and Self-denial, which the Holy Spirit of Truth led them into, in these Particulars; which take in their own Words.

William Pen, in the Name of his Brethren says, We dare not give worldly Honour, or use the frequent modish Salutations of the Times. Seeing plainly that *Vanity, Pride and Ostentation* belong to them; Christ also forbid them in his Day, and made the Love of them a Mark of Declension from the Simplicity of purer Times, and his Disciples and their Followers were observed to have obey'd their Master's Precept: It is not to distinguish our selves a Party, or out of Pride, ill Breed-

William Pen's
Primitive
Christianity near
the End.

Breeding or Humour, but in Obedience to the Sight and Sense we have received from the Spirit of Christ, of the evil Rise and Tendency thereof; for the same Reason we have returned to the first Plainness of Speech in [*Thou*]; and [*Thee*] to a single Person, which tho' Men give no other to God, they will hardly endure it from us; it hath been a great *Test* upon *Pride*, and shewn the blind and weak Sides of Many: In short, 'tis also both Scripture and Grammar, and we have Propriety of Speech for it, as well as Peace in it.

Plainness in Apparel and Furniture, is another *Testimony* peculiar to us, in the Degree we have bore it to the World, as also few Words, and being at a Word; likewise Temperance in *Food*, and Abstinence from the *Recreations* and *Pastimes* of the World, all which we have been taught by the Spirit of our Lord Jesus Christ, to be according to Godliness: And therefore we have long Exhorted all, that their *Moderation* may be known unto all Men, for that the Lord was at hand, to enter into Judgment with us, for every *Intemperance* and *Excess*.
Pens Primitive Christianity near the End.

The first and most pressing Motive upon our Spirits to decline the Practice of these present *Customs* of pulling off the *Hat*, *Bowing* the *Body*, or *Knee*, and giving People gaudy *Titles* and *Epithets* in our *Salutations* and *Addresses*, was, that Savour, Sight and Sense, that God by his Light and Spirit has given us of the Christian World's *Apostacy* from God, and the Cause and Effects of that great and lamentable *Defection*.

No Cross, no
Crown. p. 109.

Tho' it be frequently objected that we seek to set up an outward Form of Preciseness, and that it is but as a green Ribbond, the Badge of a Party, the better to be known; I do declare in the Fear of Almighty God, that these are but the *Imaginations* and vain *Constructions* of unsensible Men, that have not had that Sense which the Lord has given us, of what arises from the right and the wrong Root in Man; and when such Censurers of our Simplicity shall be inwardly touch'd and awaken'd by the mighty Power of God, and see Things as they are in their proper Nature and Seeds, they will then know their own Burden, and easily acquit us; without the Imputation of *Folly* or *Hypocrisy*.
By

Pag. 172.

T. Elwood's
Journal, from
p. 25. to 28.

By this Divine Light, then I saw that tho' I had not the Evil of the uncommon Uncleanneſs, Debauchery, Prophaneneſs and Pollutions of the World to put away, becauſe I had thro' the great Goodneſs of God, and a civil Education been preſerved out of thoſe groſſer Evils, yet I had many other Evils to put away, and ceaſe from, ſome of which were not by the World (which lies in Wickedneſs, 1 *John* v. 19.) accounted Evils, but by the Light of Chriſt were made manifeſt to me to be Evils, and as ſuch condemned in me.

As particularly thoſe Fruits and Effects of Pride that diſcover themſelves in the Vanity and Superfluity of Apparel, which I (as far as in my Ability would extend to) took, alas! too much Delight in, this Evil of my Doings I was required to put away and ceaſe from, and Judgment lay upon me, till I did ſo. Wherefore in Obedience to the Inward Law (which agreed with the Outward, 1 *Tim.* ii. 9. 1 *Pet.* iii. 3. 1 *Tim.* vi. 8. *James* i. 21.) I took off from my Apparel, thoſe unneceſſary Trimmings of Lace, Ribbons and uſeleſs Buttons, which had no real Service, but were ſet on only for that which was by Miſtake call'd Ornament, and I ceaſed to wear Rings.

Again, The giving of Flattering Titles to Men between whom and me there was not any Relation to which ſuch Titles could be pretended to belong, this was an Evil, I had been much addiſted to, and was accounted a ready Artiſt in, therefore this Evil alſo was I required to put away and ceaſe from, ſo that thence forward I durſt not ſay, Sir, Maſter, My Lord, Madam, (or My Dame) or ſay, Your Servant, to one to whom I did not ſtand in the real Relation of a Servant, which I had never done to any.

Again, Reſpect of Perſons in uncovering the Head, and bowing the Knee or Body in Salutations, was a Practice I had been much in the Uſe of, and this being one of the vain Cuſtoms of the World; introduced by the Spirit of the World, inſtead of the true Honour, which this is a falſe Representation of, and uſed in Deceit, as a Token of Reſpect, by Perſons one to another, who bear no real Reſpect one to another, and beſides, this being a Type and proper Emblem of that Divine Honour which all ought to pay to Almighty God, and which all of all Sorts (who take upon them the Chriſtian Name) appear in when they offer their Prayers to H I M, and therefore ſhould not be given to Men. I found this to be one of thoſe Evils, which I had been too long doing, therefore I was now required to put it away, and ceaſe from it.

Again, the corrupt and unsound Form of speaking in the *Plural Number* to a single Person, (*You* to one instead of *Thou*;) contrary to the pure, plain, and single Language of Truth, (*Thou* to one, and *You* to more than one) which had been always used by God to Men, and Men to God, as well as one to another, from the eldest Record of Time, till corrupt Men, for corrupt Ends, in later and corrupt Times, to Elatter, Fawn and Work upon the corrupt Nature in Men, brought in that false and senseless Way of speaking *You* to one, which hath since corrupted the modern Languages, and hath greatly debased the Spirits and depraved the Manners of Men. This evil Custom I had been as forward in, as others, and this I was now call'd out of and required to cease from.

These, and many more evil Customs which had sprang up in the Night of Darknels and General Apostacy from the Truth and true Religion, were now by the Inshining of this pure Ray of Divine Light in my Conscience, gradually discovered to me, to be what I ought to cease from, shun and stand a Witness against.

F I N I S.

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